M-355

Tuesday Sept. 4, 1962 Played Thurs. Nov. 1, 1962

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Q: Shouldn't wish grow perceptibly?
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Q: Richard Wachtel Could not do task to hold out arms for 15 minites.
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Q: Ronald Brady Could you comment about the verses on Love, Faith and Hope?
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Our Journey to a higher level.

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How is it with work? Who is it who doesn't ask questions very often? Hold up your hand. It does not mean that you have to ask a question. Do you know for yourself why you don't? There are two possibilities. One is really that you are a little apprehensive; that it is difficult for you to ask questions in a group and that you beleive that maybe a little private interview is a little easier, which, of course, it is. And the other is that you are a liitle ashamedof yourself because you do not have anything to ask. It is this partlatter last part that I would like to make sure that you understadn quite well. It is not always that you have to be ashamed. Every once in a while it is just impossible to ask a question because when you work, you go thru certain periods, definite periods of up and down. Sometimes you are very much interested in work and you could ask almost any kind of a question. And other times, you have absolutely no question to ask because there is so much in yourself that you already know as a question answered, that as soon as you start asking it for yourself, that you do not really know which way to turn. And it is then probably a much better period for work. Very often when a person has too many questions, it means that he tries to find a substitue for an experience. And although it is necessary to continue to ask questions at the proper time, and also to formulate them quite well, and thereby to give you mind a little bet of a chance of developing, it is not always necessary that one always has a question in ones mind. But if you have a question in your heart which you cannot dormulate but which determines your attitdue, that you want to, let's say, be present to yourself if you possibly can,

and that you want to share that experience with other people. That is why you come to a group. So you must not really be too critical about yourself when you do not ask question usually because very often it is just a few people who have an ability of asking a question and who don't mind asking a question. At the same time, every time when you have not asked a question in a group, you have to consider for yourself what was the reason why I don't. I do not mind of course. It can happen that too many questions were asked and that you dod not have a chance. And it is possible, of course, quite often that I talk so long that there is not a chance for too many questions atall. But that need not prevent you from wanting to ask a question. And even of you have to say, "Tonight I am going to ask a question."You come up to me firstand say, "May I ask a question? Will you please recognize my hand when I put it up?" There are many ways, of course, to arrange that if you really want to. But after the evening is over, and you go back, are you then still left with certain questions for yourself which you would have liked to ask if you had had the courage? You have to consider these things, I believe, during the weal because questions are not just born when you come to a meeting. Questions are when you sit by yourself and you ponder about work and you try to find out the rhyme and reason of work and also based on certain relations or experiences you have had and where yiu actually tried to see yourself and where you were in a certain conditions which were a little different from usual or where you perhaps were emotionally involved and then found out that you did not know anything about how to apply work at that time. Or that maybe you were a little sickand that at the time you like to know how to work and you cannot. And suhh qestions naturally will arise with anyone who is alive. And you have to be very careful that if you

come away from a group like this, that you can continie to make a statement that you are a ive and that you are alive towards work and that you really still wish ~~in work~~ that you could work on yoruself. And that maybe many times after tat, when you come home and you remember a little of what we have talke d about that you can make a resolution for yourslef. And I am wondering if every onve one while aftre such a meeting, you really try to come to yourself a little bit more when you are alone. And when you do not have to go by subway or a train and you do not have to sit and have coffee with some one else, but that you are again alobe and you face that situation when you are in front of your bed and you go to sleep. And then, what is it that is left? Because, you seeg at meetings like this, we talk about part of your soul. It is something that gradually one should start to develop ones soul. I am not talkong any more about Body Kwadjan because I can une that at the prest time, it ought to be going almost like the trumpets of Jericho, as Gurdjieff would say. What we must know because we start with that. We have something that lready exists of that kind and what it needs is further refinement. And the ideas that we have had, that is, the question of how to work on oneself and become objective in whatevre we do, certain things like that which take place in the mind, making impressions conscious, already have, because of that fact that they exist, immediately the possibility of helping to overbridge this second body Fa in the octave of the Kesdjan Body, so that we should be with ourselves at Sol La3. But, you see, this mind, this question of how can a mind, that is, that what should become a soul, how can that grow? And how can it actually grow from a point into a line, into something that has much more substance? And it has also a dynamic force because a point has no force whatsoever. But a line is a force in a certain direction. And this is now what we are really interested in: How to become that what could become for us

permanent and that would be much more of a true representation of God or infinity within ourselves. And it is that aim that constantly should be in our mind so that our mind becomes aware of such a fact existing in our mind and gradually developing in a different way than it usually does as by associations or a certain form of conditioning and thought processes. What is there that we do with out mind that is a little different from what it is at the present time? Do we really ponder? Do we really weigh? Do we look into things? Do we compare things? Do we put them in perspective? Do we bother about the wieght of certain thoughts? Do we bother about what to read and what not to read? Do we allo that what we see dometimes during the day when we walk on the street, when certain things effect us, and naturally must effect is because the sense organs are constantly there and they are being fed. And they are fed with a tremendous amount of nonsense and stuff. Do we realize that we are all the time exposed to such things which draw us away an ordinary life from that what is really necessary for ourselves and our existence and our life as it should be? It is a question of that kind of realization. It is not only that we have to avoid talking and talking and talking or having unnecessary thoughts about a variety of different people that is non e of our business and where we are disturbed. And it is not only a question of that you try to think about it and then ~~xx~~ we give up because it is too difficultx for us. We have to sit and allow time in order to get to a certain mental process which can then be helpful. And if you could keep in mind that that beginning of making an impression conscious, that beginning of trying to see the thought processes as they go on and as they will go on by themselves, but as they go on and could be watched by something that then a new congfiguartion takes place in ones mental process. And by means of that, that certain other things

start to grow. What is it that should grow with the mind developing? Feelings we know because we know that certain feelings are quite close to the surface. And we also know in our feelings very many times that certain feelings are useless and we should not have them. I think we can because of this feeling which is related to aspiration, inspiration of a certain kind, that is, a real wish, something of wanting to become or grow, hoping to become a man. Things of that kind which have to do with ones emotional state, wishing to be united in some way or other with that what is a higher being or that what may be for ourselves our own unity. All that belongs to a feeling process. And we can be close to the trying to aspire to that kind of a level. But with a mind it is a little different because we are apt to continue in exactly the same way with a mental process, hoping that it will settle itself. It will not settle itself unless you take to your mind and your thoughts a very definite attitude. You should try to throw out unnecessary thoughts. Really, you should not pay attention to them. You should not consider it worthy of you to spend the time on many of the thoughts you have which you allow to play with your mind. Anyway, the mind allows it and you wish it because you do not do anything against it. Why not spend some time really trying to think? It is not that you have you have to be very mentally inclined ot that you have to be very brilliant. It is only that you want to use a certain facility that you do not have in the direction of material which could be useful and not allow it to go off in all kind of directions; and particularly whenever your sense organs are involved. And then naturally, such sense organs have to have an end in your mind because they see, with which you see, or come to the notions of seeing or hearing ot smell or touch ot anything of that kind. Have

you ever thought what would happen to a man if he had not sense organs? Have you ever thought of that process? What is it that we call our personality? What is it that really we are dependant on? If you could imagine, and you might say, it is a very theoretical question. Of course it is. And a person is lying, let's say, on a bed and he is not able to see. He cannot hear. He cannot touch. He cannot feel that way, sense anything. He cannot be aware of any smell. Nothing of the kind can reach him because for that his body is dead. What is left of such a man? It is very interesting to think about it. It is not that you could even experience it because as long as we link up life with our senses, naturally as soon as you take away the sense, you say the man is dead. Of course, it need not be. This is a question of awareness. Could he be without his sense, or sense organs, still be aware/ Is there something of which he could be aware? Is there something he could be aware of even if he does not feel his blood circulation, that is, sense bodily that his blood circulates? Or that he breathes, that he body breathes. It is interesting as I say to try to think about it because that might give a clue to what it is to be aware. And if that awareness is close to that what is called life in oneself, then that becomes for oneself much more precious and is on a different kind of plane or level than any of the organs of sense. Gurdjieff speaks about the sixth and seventh sense. I do not know if you have ever thought about it. That is in the chapter on Hypnotism. It is that the sixth and seventh sense are not dveloped. Have you ever thought that this question of objectivity, the question of awareness, could be the sixth sense mentally? That the feeling, this oneness, this entity that I spoke about a couple of weeks ago, that that could be the seventh sense?What is it really that as a group, or as people studying individually, interested in the ideas, that we really do not do?

Why don't we write down on a piece of paper? Why don't we exhange ideas of this kind, of sitting together and thinking for a little while? Not all the time listening, not all the time reading, not all the time having to talk. But to be quiet even then, together to be quiet. Is there a possibility of an exchnge in such a way that we need not use our sense organs? Could it be that people could be sitting together and relax and be quiet and be sensitive to certain influences from outside which usually pass him by because he is closed to it, but which then, at such times when a person is relaxed and quiet and open, that one becomes porous to the possibility of such influences reaching one and that also because of that and the creati n of a certain atmosphere aro nd one, that such a form of energy could be sent to someone who is near, who then could become aware of the existence of you, who then even at such a time could become aware of that what takes plac in you; your thoughts, your feelings Could it be? Have you ever tried? Have we ever done this for the sake of further understanding of ones life? It is not necessary you know. Well, I do not know how much is necessary. I, for myself, I think it is ver necessary if one really considers life a serious affair. If I see that in my life there are so many things that throw me one way or another and that there is some way out, perhaps if I belive that, then why is it that I do not keep on going and going in that direction, and not forget it, and sit down ten thousand times during the day and try to remember myself? What is it? Have you ever thought of that? What is it that makes us so, I would not call it laziness, but why aren't we more interested? What is really lacking in our make up? Can we ascribe it by saying well, we have been brought up that way and therefore are conditioning is such that we have nevr been taught how to wake up. (OVER)

and now when we try to wake up it is so difficult for us because we have so many obstacle s to overcome. All of that, of course, is true, but if I understand that my life is more and more dependant on it, then what would I do for it? What would I do to save my own life? If I could only see it. I can sometimes see it in someone else. That is, if some one is sick and I have to do certain things in order to save their lives, I would do it. But simply that is for someone else because it is obvious to me that that life may be gradually disappearing and I have to do something to try to hold on to it if I can. But why don't I see it of myself, that exactly the same process takes place? And that evertyhing as far as my mind is concerned knows this and sees this destruction and sees this rotting away gradually and not being able to do anything about it and not being interestes in trying to stop it. This is a crazy thing: that our mind is so full that it does not even realize what is happening and that when it has happened or when it is in the process, when it is already happening so far that nothing can be dones about it any more. Then, you might say, it is too late. Why should it be too late? Tjis is really the question that we have more and more to see: that things are serious with ourselves. And I said some tiem ago that I am not a pre..cher. It is not ,hat I at all in any way thing that it is necessary for me to takj about such, you might call it, idealism or that I really have for myself a certain task that I ough to help you wake up because what could I do to help you wake up? I can only at most be a good sounding board whenever you might have a question of a certain kind and that I can say, "Yes or no, or I think so. I beleive I would do this." And even that may not be my domain or jurisdiction to give any particular kind of direction to you or towards your actions. It is your life. I have said that many times. And it is something that I only want to

remind you because I am still alive. And therefore I recognize life in some one and I hope constantly for that life to be in the proper place and not to be bothered like many of us, all of us, have been and are being bothered by so many things that are extraneous and not worthwhule at all. And that we should try to understand a little bit more for ourselves of such a purpose of how can we be, gradually becoming independent of many conditions which now simply take us and make us their slaves. This should not be. We should stand straight. We should constantly make that attmept, to try to be and to breathe and as we breathe we say I as I talked about last week. Then something in me can take place because I wish to live. It is not easy to want to live, I know. It is not easy to wake up for that reason. It is not easy to wake up in our sense of the word and then to see oneself and then to see what poor material there really is and how easily it is thrown out of gear. And at the same time, it is worthwhile to try, constantly to try. And for that reason, we want to try to be honest with ourselves and to see what could be done. If we cannot do it alone then perhaps by helping each other we may be able to reach a little bit farther. That was really the idea of Gurdjieff. To try to spread this as much as he could. Andm after all, he could not meet everybody. He hoped, with out any question, that be means of his life and by means of whatever he left as a legacy, that something still could be maintained in the way he had experienced it and in the way he felt it and saw it. We cannot allow ourselves to be provincial and narrow-minded, and in-grown toenails, or, like someone said, that we are incestuous. We have to live in life as it is. We have to accept life as it is; not the way we would like it to be. We have to invent for ourselves what is the proper attitude that I can take when I have to live my own life, when I face my own difficulties, not someone else's, and not profit by what

someone else may have done because that many not apply to me at all. It may be an entirely different case and my own attitude and motivations may be quite different from someone elses. But for oneself, one must know what it is that life is, in the first place, for oneself as an experience, and then go on from there as well as one can with ones eyes open. This is really the only kind of encourag ement that we could get from a man like Gurdjieff and from reading and the thinking and pondering and wishing to really be what we ought to be. That kind of determination, that kind of finding out for ourself, what it is that is required for a human being, and where his place should be. And that what we now see on Earth, and what we see in our onw little surroundings and the way we are, and how selfish and stupid we are, that that kind if a condition is really not right. This kind of criticism, this kind of realization of knwong that we should not fool ourselves, knwoing that we should grow up, knowing that there are difficulties in life which we must face and not run away from, not to be lazy regarding life, not to postpone, not to let go until tomorrow . Whatever we can do today must be done today. To try to get tired doing things regarding work and not to allow ourselevs too much of a indulging in all kind of nonsense which we know has no particular value but only at certain times seems nice and lovely. Use your head. This is the way to develop, to think really, to poder really, to introduce a wish in your own mind, to wish to think, to wish to becoom clear, to wish to arrange thoughts in the proper place, to give them the value that is due to them and not more and not less and to add to to ~~xx~~ the material that could be helpful fot the developing your realtionship with your conscience. This is how to develp consciousness, to find out what is there as material of a mental quality that could be

converted for the possible acquisition of a conscience. They are ver close together. Consciousness is a mental something. Conscience is your feeling and both centers, that is, that what is now potential and that what could grow out into the from of a body or actually becoming for oneself the means of living further, that what has to develop and gradually help to change the present conglomeration which we how call feeling and present mess which we call thought processes into something more worthwhile as far as its own rate of vibration is concerned. Therefore, consciousness and conscience go hand in hand. They belong to the sevent and the sixth sense. And this is truly thr development of man as it ought to be. And where we are at the present time is on the threshhold of trying to go into to a room with a key which we know exists and which must be used and which we, after a little while, realzie is the only key that fits that look of our subjectivity. It is the only key for trying to become objective and to see oneself as we are, wothout being partial, to see at that time, when one see it, to be theny at that moment, as if when the door is opne and I cross the threshild, that I then, even if I am in an entieely different kind if a room where I do not knoe anything at all about anything because it is new and strange to me, that I still have a certain desire to go further simply because I have an interest in the possibility of adventure of the devlopement of myself. It is this that counts. And it is this that should be with us. Sometimes early in the morning when I can afford the time to sit and think, think quietly in that way, relax as well as I can, exclude for myself extraneous thought and feelings. In other words, come to myself. And then sit quietly for fifteen minutes, half an hour, maybe an hour without being dusturbed. Then, to be. It is then, at such a time, that such a level can be reached inwhich I

Will know what to do, what to do for the day, what to attach value to and what not to do xx what then U will pray I will have the strength of avoid. I must keep on thinking, feeling, doing all the time. On has a purpose ~~xxxxxxxxxx~~ and not only in ones mind, but also in ones heart. One has a purpose which must shine thru ones manifestations as one is and as one behaves and as one deals with other people. Not necessarily to have your heart on your sleeve and to show it to ever body. Keep that, whatever is for yourself as your inner life and keep it there and only show it whenever it is needed, whenever it is useful, whenever you feel you have are entitled to show it, whenever you feel that you are not derrading it by shoiwng it. Otherwise, it is your private life. And it is your life in relation to your conscience which determines what you can abd what you cannot show. But then, when it is necessary to show that and to become that what one should be as man, then one must really live and you must then not be ashamed of yourself. At the end of the day, that is how one looks at ones life. What have I done? Where did I fail? Why was it that I failed? What was this weakness, as a character, that I really, let's say, despise a little? Why is it when I grow up that I know so little about such things? And it is not because it is the nature of such things that I will more and more about what I know less and less. It is not always that. If it has to do with facts, yes, I can understand it. If it has to do with essence, it is not true. Because I can, with working, with becoming aware of myself, with waking up to myself and whatever I am, I can, at that moment penetrate every level of existence and reach absolute, even if it only for one moment. That is why sometimes one says: "I am God." But it is not such a term that can be used by anbody just like that. It only can be used when one is completely one

and alone and can stand by oneself. We are not in that state as yet. Maybe we will never get there. It does not matter because we work. If we work, if we try to wake up, our life will be extended. It is another way, of course, of looking at death, and looking at the possibility of: How can I live if I have so little time? There is time. We was to it. We do not realize we waste it. Every once in a while we have to feel ourselves that we have wasted it. And then, do we go without food? Do we go without sleep? Do we go without talking to some one over the telephone? Do we go without window shopping? Do we go without our pleasures simply because we have wasted time? We still think we can ride all kind of horses at the same time. We cannot. Gradually, anll such things, have to disappear without effecting the value of your life. Of course it is not that one has to become an ascetic. One has to live fully in every way ones own life, in whatever way it comes and not be afraid of any kind of emotion or even any kind of an experience, if it seems necessary that we must face that. So, far from excluding the possibilities of life, they have to increased. But my attitude has to be such that I know I will live this anf that and that ans then I will know. And it is not that I have to keep on repeating, repeating constantly the same damned old thing that I already know and simply continue because I am, let's call it, lazy in that respect, that I don't want to change. Once and for all, I must learn to be threw with a few things and throw them out. And then perhaps there is room for something else. And then to keep on that and not to let go. Not to let go if I work, if I can try, if I want, let's call it, to wrestle, if I want to really live, then I must gradully let certain things go out of my life. And to be (??). Not even to wish them back. Not even to sit and think about them how wonderful they were. A little sentimentality goes a long way. We are not living in that past. We are living

now gradually in something that is now new to us and which can be made new at the present time and nottoo much dwelling on that what may have been and never was or what has been and how lovely it used to be. This is the difference between children and people who have grown up. they have like children, grown up people like children, have their life; their life to live for themselves regardless of what they have lived thru, regardless of whatever they have given exact life to, regardless of whatevere they may have had as children. Again, there is time inwhihe each person at any one time, has to face his own life as long as he keeps on breathing and walking around. As long as I am willing to do that. that is, take my life every day, when I wake up, as something that I say: What am I going to do with it? That then I want to take the responsibility for ty ing to make that day something maybe a little bit unusual or maybe a little bit different or at least that I have towards it, an attitude of wanting to find out what can I do today in order to get closer and closer to the realization of a certain aim. The aim of my existence, the meaning of why I am alive. Id try to find out and not to be all the time dependant on other poeple. I have to learn how to be alone. Then I can be a frined. I have to lern what it is to climb a mountain and what it is to go up and up in a certain thinner and thinner,more ehterial atmosphere and colder, and to leave the multitude, the many people alone down below. Let them be. Let them be. What are they if I have an aim to climb to the summit? I will not trun back. I have no further interest than only at the time when I was with them, then naturally, I paid my price. They paid theirs. But gradually as one climbs, there is something else that comes in view; not only the panorame and the possible vision and that will make me elevated, as it were, bu something that keep going

within as an aim towards which I want to strive and which I belive in and I hope that some day, maybe it can be possible for me to understand certain things. But, for that, I have to give up certain things that are not necessary and where I know that are not necessary And I must, you might say, at that time, when it is alittle bit too cold and a little bit lonesome, mayne I should pray. Come to myself. Come to something that is already within one, Come to my onw conscience and have a talk with it. And to enter into the inner chamber of my own soul. Also thensomething of a soul alreayd exists. It is like a lodging. It is something that I have prepared. I go, as Christ said, up to Heaven in order to prepare living quarters for what? For ourse ves. For what we can make. For that waht can evlove. For that what should grow. For that what we really should become, to make for that a living quarter, that is, Soul Body or Kondjan Body. I do not know if anything of this kind is helpful to you.It may be. Sometimes it is necessary, I think, to talk about it. Certain things all the time have to be said. Other things only should be said very seldom. It is not necessary all the time to live as if one is in Heaven. One is constantly with ones feet on the ground. And at the same time, we are somewhere in bewteen. And it is this kind of recognition for oneself that ones life is not only feet and it is not only head. But it is probably mostly heart that meakes one, every once ina while, wish for something real, something real that one can count on, and that one, at moment, and in certain momeths of necessity could share and even give away and never know that it was given away because in the giving, it develops. What questions are there?

(Joel Crager) I seldom ask questions, Mr. Nyland, because they are based on negative thougths. I have seen very often where (??) the level started out very weel and then starts to degenrate because of a negative question, or, at least as negatvoe as the

ones I usually think of asking. I seem to have the same duality I had a year, or perhaps two years ago. The times when I had the ability are (??)... the times were an exception. But much more often where the other parts. I feel the world is an insane comedy. It takes over. I do not know if it a metter of having a weak wish or being lazy pr what. I am not able to increase it.

ALICE: Try to ijegine Joel if you did not know anything about work. Try to imagine your life. See how it would be. The kind of friedns you would have. What you would read. What you would think about. And all such things. What would it be? And would it be, if you are honest, would ie be satisfactory? Do not shake your head too soon, you see, because I think that if you did not knwow anything about work, you would start to develpp in a different direction and become interested in certain things that could engage your attention. And it is not at all to be despised. I think one can be, for a long time, quite happy in the work one does or pursuing a certain aim of that kind, maybe research, maybe friednship, maybe x nice books, best-sellers or even having people over to the house and having a good time. Try to imagine and try to imagine if that kind of life could lead to something. And now you introduce into that the possibility of work. Where will be the end of that? What is it that you could give of that kind to your children? How could you help them? By teeling them to live the same kind of life as you lived? To go, let' say, and be a radio announcer or whatever they may be, or happily married and also to have children and so forth? Could you really have a satisfaction in the kind of life that you then, that way, for which you are now responsible, could give to someone else? What else would you like them to be if you had anything to say about it? Very ofetn, if one thinks about ones life and that what motivates one, the way I can find out what really is of value to myself is:

that would I like to give away? That is, if I know of certain things that I believe are very caluable that I would like to give away to someone ~~mx~~ I care for, then that kind of a giving which maybe I have as something very precious of myself, maybe a watch that came from my grandfather, and that I now, in a moment of quiet gratefulness to someone I care for, and I say:You can have that. It hubts me. But it is a gift that has for myself a certain value. If I now try to think what is it in my life that I would like to give to my children, what I would like to give to me wife, what I would like to give to friends I really care for. What I would like to give, supposing I die, on my dying day, what are the last words that I would like to say? What is the quality of that kind of gift that I think would be that what is innermost value to me? If I start to think about tht, I am quite certain that many things that immediately come to your mind, you will, after a little while, dismiss. You will say it is not good enough. It is not real. It is not real enough. Now, you go back to yourself and you say: What is it realy in me that motivates me evn every once in a while to have a negative question? What is the objection to the negatove question? Absolutely none, than only then one means by that that I am searching honestly for a kind of an answer that I would like to have. And I do not have the answer now and even in the direction inwhich I am going, I do not see the answer. Maybe because of that I am negative. It does mt mean that I will not valuate it. But how can I fin out, out of that what is given, what is really the value of it? Now this is a question of your con-

science. Supposing now you know what is meant by objectivity, what is meant by trying to become aware, or to wake up. And when it is said that that is the only way, by which any of this kind of material could be acquired, digested and be converted into a form

of understanding and thereby reaching a different kind of level. And now you have to be honest because if that is actually so, as it is given, you might say,, in the dogma, if that is something that appeals to one, that is, if when you compare it with a variety of other kind of dogamtic statements of any kind of religion, and you say: No, now of them gives this that way. But it would not matter if something else gave ti better. It would not matter at all if one were to become 100% Sufi, 100% Maharsaya, 100% Subhud, 100% Zen, it would not matter at all provided I would, when I am that, that I do whatever is rqwuired for that kind of a practise, to put the dogman into life. So, when I catch myself still not knowing this way or that, right or wrong, then I come to myself and i say: What if I (??). And you have to be very honest because, you see, how can you? It is not only your case. It is every bodies case. It is simply that we do not work. That we do not allow the time. That we do not sir and cry tears on the edge of our bed because we have not worked that day. And it is only thru a certain amount of suffereing of a certain kind or a shock or this or that makes me get a recollection of that what I should have done. And at the same time, when I am confronted with the possibility of work already for some years, and still I do not do this and that, and at the same time my mind is already almost as if it would criticize that what is still there but which I do not really follow and when I come down to it, I say I have to doubt it. I have an opinion. But what is the opinion based on? Not enought work. One has to see this. Only then, when I work, will I acquire certain things. That for the porcess of wanting to work, I have many negative attitudes, many thimes that I will question it, that I will doubt it, that I do not want to belive ti because it does not seem to be reasonable. All of that must be there for healthy growth.

I cannot take anything from anyone. I have to use for myself, getting an expeience, then I will know. But only on that basis can I have a judgement.

Q: The thing with me is a fluctuating valuation of the ideas.

A: Continue, contin e, cont'nue. What is the difference? Today I am a little bit sick. tomorrow I am healthy/ It always goes up and down in any event of life. It does not matter. I keep on living. You see, why should I be disturbed because someone else on the telephone tells me I am a fool. I am. And the next time someone else says: Oh you lovely this and that. And I am, sure, I am there. I get up in the morning like a lion and other times I am like a mouse. I always am, all the time, subject to these kind of seasonal influences, the stars and the planets included in all that. Why shouldn't it be with work? Why should I have all the time for my work somet ing as if I am already on that kind of a level? I have to reach it. Every once in a while, I see it, I see it, I see it. But no more now. I try. But why should I expect even to come already up to a certain level where I constantly will be full of vigor and wish to work? It will not. But I will try to make a little bit and a little bit more every time so that because of that I will actually have an expetience of being instead of having just looking. Do not be discouraged simply because you have not always the wish to work. But keep on going. Your life keeps on going. You keep on breathing. And at times the breathing is in and at times it is out. Half your life is spenton giving things away that are useless.

Q: Wouldn't the wish grow perceptibly?

A: I do not know. I think that ones life in manifestati n should grow. I think that a person changes. Because of tha I cannot measure my wish any more. That what I call 100% wish may amount to nothing tomorrow. But if I am, I know it. My iwish is not even important enough. My being becomes important. When I see that what

I am in the presence of so and so and I can keep myself, I can prevent myself from saying certain things that yesterday I would have to say, today I do not. If I have within myelf a real wish to continue to be alive and not be thrown so often by someone who makes a remark about. If I still have a certain ambition and say: bank God I can go to New York and work. You know, it is that way one measures oneself. Not by a wish. Sometimes when I go out it is sailing with the wind. My wish has to be very strong. The wind does it. And the distance that I make is really remarkable. But when the wind is against me and I tack and my wish is trmendous and still I make a little headway. Which is better? Nobody really knows that. If one measures by that kind of a result, that distance, I cannot. But if I measure by the strength of my muscles, it is a different thing. Therefore, if I can relate to my being as such, the level on which I am, the way I am, as it were, in a certain state of elasticity, that I can rebounce, that when someone comes I am back again instead of being like that. That determines the condition of my life. Not my wish. But when I am observant, when I see myself walking with springy feet like this and sometimes one walks like this. It does not means that one is better or worse then the other. But this is the judgement I have to have. I cannot go any more by that what I even think about wanting to work. I cannot even say that my wish is now turned into something that I really have accomplished. I lose track entirely of that kind of thing. Only that what I see in my behavior. And it is the being that determines wh I am. And on that basis I say I am because that means my being. So, when I know I can find the right words, that I know I do not have to say certain things that otherwise will be pulled out of me, that I can contain. If I say when I am tired and I come home; I say, You darling, instead of saying: Where are my slippers? This is the determination

for oneself. How am I? What is it that I now represent? What am I for others? What am I as a friend? What am I as husband, father? How am I now? How much do I trade on, let's say, the kindness of someone else? How much do I expect myself to contribute to that what I want to contribute to? This is the determination of my interest in work. It is not those who say Lord, Lord but those who do. And it is that doing, that activity, that feeling, that kind of a thought process that determines what I am. Think of it that way. Never mind the negative or the positive or whatever it is. You are. you are. That determines. When you get up, when you walk, when you sit on the train, when you do this, when you drive a car, when you talk to someone, all of that makes up that what you are. Where is that level? Here, here, here, everywhere? What you have within your means, except when you are sick, when you are psychologically sick, except when you think about yourself, that you suffer. Do not believe it. In the greatest suffering I can say: I am. And I can say: I suffer like hell.

QUESTION: (Richard Wachtel) Last week I was given a punishment for not doing what I was supposed to do. It consisted of holding my arms outstretched for ten minutes every night before going to bed. I could not hold my arms out for ten minutes.

Answer: HOW long?

Q: It varied. Tuesday night seven minutes and fifteen seconds. I suppose that if my desire was strong enough I might have made ten minutes but I think it was more a case of muscles. I just could not make it. I just could not make it. Heavy fingernails I suppose. The second night I held them out for six minutes. I know I could have gone longer but for some reason....

A: Now wait a minute. That is a statement that I do not agree with.

Q: Six minutes but there it was a case of desire. I just dropped

them before I knew it. I just dropped then and it was over with. Thursday night was even sillier: three and a half minutes. Then at that point I decided that I knew that I could not do ten minutes. It was not to reach for ten minutes but to see how long I could do it and then I was giving myself excuses. So I thought I would do something that I knew I definitely was able to do. I know I could do five minutes and it would hurt me. It hurt me physically. It was painful. So I did it for five minutes Friday night and then Saturday night. Sunday night I didn't go to bed so I didn't do it.

A: This has nothing to do with going to bed.

Q: That isn't why I didn't do it. I thought that I was supposed to do it prior to going to bed. You know?

A: Sure, at the end of the day.

Q: The day never ended though. It just ran on into the next one.

A: Then did you do it for twenty minutes the next day?

Q: No. The next day I did it five minutes. When I could wake up. I could wake up only a very little bit and that was at the beginning because after a little while it began to hurt. It was all I could do just to hold the arms out. Well, you know)??) it really wasn't much of a success as far as waking up.

A: This is very difficult but why can't you link it up with waking up?

Q: I do the attmept.

A: No, but you see, particularly when you put your arms down.

Q: I did.

A: Why can't you wake up then?

Q: Sometimes I did. Not very much.

A: Why not?

Q: Sometimes I tried and I just was not able to. Generally I was very tired. I was before I went to bed and generally before I go to

bed I am tired.

A: (?) That is just the time. (?)

Q: I find that when I am tired I cannot do it very well. Right before I go to bed and getting up in the moring, I find difficult times to wake up.

A: (?) You are avoiding it. (?)

Q: Maybe so but even if I make the attmept, then I am now making the attmept the right way.

A: You have to have the punishment fir the crime. The crime is that you do not want to wake up.

Q: Usually I don'T. I would like to with my head as I said beofre.

A: This week, no punishment. But the same attempts. That is, not standing with your arms out stretched but standing quietly for ten minutes.

Q: Standing?

A: And try to wake up.

Q: Before going to bed.

A: And even if you do not go to bed, even then.

Q: that might happen.

A: Let me get it out of the laughing state Dick.

Q: it is out of the laughing state Mr Nyland.

A: Because it doesn't belong there.

Q: I now. I do not tke it that way.

A: I k now you don't. You have to try more.

This is your last week, isn't it?
Q: (Ronald Brady) In Beelzebub, in the chapter about the organization of Ashiata Shiemash, the three verses on Love, Faith and Hope. Those on Love, I have some understanding of. They (??) to me. But I do not understand the choice of words used in Faith and Hope. I

wondered if you could comment on that.

A: Only look at conscious Faith and Conscious Hope. Try to understand those two. The rest you will understand when you understand those two first. What would mean for you conscious Hope? Or what would be conscious Faith? Faith based on that what you know could exists without any selfish reasons. Faith which has a reason of existence not in yourself bu because of your understanding of how things are, not the way you wish. Hope os very much like that. It is the expectation of certain things as results which you can justify for yourself as not being selfish. That would mean they become conscious. When one has this as a conscious attitude, not allowing ordinary hope and ordinary faith to enoter which very often are based on all kind of assumptions. But that I have something actually to stand on, as it were. regarding that particular kind of what is called attribute of myself in the form of Faith or of Hope; of something that really makes myown life dependant on the possibility of continuing to live. If I do have either Hope or Faith it must be based on something that I can rely on so that it is like a solid foundation instead of ephemeral. How long will you be away?

Q: At least one year.

A: And what will you do during that time regarding work?

Q: That will depend on who is in San Fransisco.

A: No, it will be dependent entirely on you. It is not going to be dependant on a group. It is going to be dependant on your determination to stay with that what you know now and to try to live in accordance with it. And only to get a certain help, an impetus, or an influence every once in a while to be reminded of that aim, which you now have. Do not make it dependant on anyone else in San Fransisco or wherever you are. Either something us now there for you, which you

wish and all you have to have is a gentle reminder of that some thing; that what you now have, let's say, of conscious Faith and conscious Hope and Love which you understand also I hope. That that necessity of having cleat within you at the present time so that now, before you go, you write up these kind of things for yourself as if it is for you a testement. You keep that with you. You carry th, with you. You keep it in your... what have you got? A pocketbook, a wallet?

Q: A briefcase.

A: No, right here, in your coat pocket. Alright? Have you that? You can put it even in your wallet if you have money.

Q:??

A: Just certain short things. Every once in a while, once a week, maybe once a month, maybe two times a day, you take it out. You look at it. You remember. You try to remember that. At th t time what is the meaning? You put it away and say: Thank God. Alright? Then you can go into any kind of a group. I do not care. And still you have to write me what your address is and I will give you the address of someone. Alright? Good luck.

We are all on a journey. Maybe not San Fransisco. Some where else. We do not even know what the next stop is. We do not know very much about that kind of a direction either. We hope it is up. We hopw it is a level. We hope it is something we can reach. It is something that is outside ones r ach physically. It is still possible to reach it emotionally. It is not permanent for that either. The way to reach it would be by means of ones soul. So that that Soul can lave above Earth, abobe planets, and become on e with the sun. Then, in that case, mybe we co ld become God. But we are on our way. We have the only way that is the key. We have the means. We have

a wish at times. You hawe to renew it. Sometimes renovate it. Sometimes augment it. Sometimes clarify it again and again. But it is a jpurney. And you must, I hope, you must never stop. You must never stop and trun around and lonk back. You will be changed into something immovable. You will change into salt and the nexy rain would come along and you would dissolve. If you keep on moving, if you keep on changing that what is now static in one into something that shows life because of movement, you will be less and less subject to attack of decay. You will have momentum. You will be able to continue because of such momentum. And all then that is necessary is every once ina while to check with tourself that the driection in which you go is in line with that what you wish really. In line with that what is indicated by the best surveying instruments you have, which is the line from I to I. I hipe you will work this week. I hope you will not forget. Good night everybody.